

Reeman
A FARTHER *4151.aaa29*
2

VINDICATION

OF

Mr. *Barclay's* SCHEME,

In REPLY to

Mr. *Chubb's* Remarks.

In a LETTER to a FRIEND.

By *THO. MORGAN*, M.D. *R*



L O N D O N :

Printed for J. OSBORN and T. LONGMAN in
Pater-Noster-Row. 1727. (Price 6 d.)

THE

RECORDS

OF

THE

RECORDS

OF

THE

RECORDS

OF

THE

RECORDS

OF

THE



A FARTHER
VINDICATION
OF
Mr. *Barclay's* SCHEME.

S I R,

I HAVE here comply'd with your Request, grounded on the Reasons you assign, and have accordingly endeavour'd farther to support and clear up Mr. *Barclay's* Scheme, concerning Man's Fall in *Adam*, and Restoration by Jesus Christ, against what Mr. *Chubb* has thought fit to offer in his Remarks upon my Letter to him. I am entirely of your Opinion, that nothing but Mr. *Chubb's* general Character, as a free impartial Inquirer, could have made this necessary ; and that his Re-

marks could otherwise have needed no Reply, as being wholly impertinent and evasive: and therefore I shall endeavour to shew, that he has in fact greatly mistaken and misrepresented both Mr. *Barclay* and me, how little soever he might intend it; for I would not charge this upon him as criminal in his moral Conduct, since Experience makes it evident, that scarce any Man is altogether free from Partiality and Prejudice of some sort or other. Some prevailing Passion or Prejudice, a little at odds with Truth, is ever apt to force it self in upon us, and take place in the Mind, even where we most of all endeavour to guard against it; which therefore, as a common Weakness, every one ought to make Allowances for, so far as *humanum est errare*.

Mr. *Chubb* seems positive in it, that Mr. *Barclay's* Scheme, with respect to the Fall and Recovery of Man, is involv'd in great Darkness and Confusion; and that I have made it rather still darker and more confused: But a few Words may serve to set this Matter in a clear Light.

THAT Mankind consider'd as fallen in *Adam*, and antecedent to, or abstracted from, the recovering assisting Grace of God by Jesus Christ, are in a State of Moral Darkness, Bondage, and Impotency, in captivity
to

to the Devil and their own Lusts, and utterly incapable of obtaining Righteousness and eternal Life, is, I think, and always has been, the common Faith of Christians: This is a first Principle in the Christian Scheme, and consider'd as such in the Revelation it self, so far as I am able to understand it. This common Apostacy, Corruption, and Fall of Man in *Adam*, and the like common Salvation, Redemption or Recovery of Man by Jesus Christ, is Mr. *Barclay's* Scheme; and I think this Doctrine of a common Degeneracy and Fall, and a common Redemption and Recovery, is so plainly contain'd in the Christian Revelation, and every where suppos'd as a first Principle, that he who should pretend to be a Christian, or go about to defend Christianity upon any other Foot, and without allowing this, could hardly be thought in earnest.

THE present State of Human Nature therefore, is a State of medicinal or recovering Grace, in which a common Remedy is provided and put into every Man's Power, proportionate to the common Disease; and by the right use of which Men may, if they please, mortify their Lusts, moderate their Appetites, and govern their Passions, and by a right Method of moral Conduct obtain Righteousness and Immortality; which otherwise, as fallen in *Adam*, and without
such

such recovering Grace, they must have been uncapable of. Now this Scheme, I think, has nothing in it that is either self-inconsistent, or contrary to the nature and reason of Things; which is the Imputation that Mr. *Chubb*, as I apprehend without Ground, has endeavour'd to fix upon Mr. *Barclay*.

MR. *Barclay* does indeed frequently consider and speak of Mankind as fallen in *Adam*, abstracting from the saving recovering Grace of God; and in this View he affirms Man to be without Strength or moral Liberty, and uncapable of working Righteousness. But then he does not suppose this to be the present actual State of Mankind in general, or any part of them; but he every where supposes and maintains the quite contrary, that the Grace of God by Jesus Christ is universal, that 'tis vouchsafed to all who are capable Subjects of it, and that it *hath appear'd to all Men, teaching them to deny Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in the present World.*

NOW if, according to *Barclay*, the Grace of God which bringeth Salvation, hath appear'd to all Men; if there be a sufficient Manifestation of moral Truth and Reason, from God to the Understandings and Consciences of Men, to instruct them in their Duty,

Duty, to enable them to govern their animal Appetites and Passions, and to obtain eternal Life by moral Righteousness : and if nothing but Mens wilful Neglect in resisting, or not improving this Grace of God, can hinder them their Salvation ; if this I say, be the case, as as it certainly and plainly is in Mr. *Barclay's* Scheme, then 'tis evident that he does not, and cannot suppose Mankind, or any part of them, to be at present in that State of necessary Darkness or invincible Error, which was the natural direct Consequence of the Fall. So far from it, that he supposes and maintains, that Mankind are deliver'd by Jesus Christ from the Necessity or Invincibility of that moral Darkness and Error, by this supervening assisting Grace which is vouchsafed to all.

NOW, to consider what Mankind are as fallen in *Adam*, and as abstracting from the supervening assisting Grace of God, is the self-same thing, as to consider what they *would and must have been*, had there been no such supervening Grace. This I observ'd to Mr. *Chubb*, as what I thought a full Answer to the Difficulty which he made to himself, and which he presses upon *Barclay* : But this it seems does not satisfy him, and who can help it ? I cannot however but wonder, that Mr. *Chubb* should be so much puzzled in so plain a Case, since I believe it never puzzled any body else, and perhaps never will.

B

BUT

BUT because the whole Argument will depend upon this, so far as I am concern'd in it, in defence of Mr. *Barclay* and common Christianity against Mr. *Chubb*; I shall first set down his own Words from his *Remarks*, which he offers in answer to me, and then consider the Matter a little farther. Mr. *Chubb* then, in his *Remarks*, Page 91. having quoted a Paragraph out of my *Letter*, where I had given an Answer in Effect, as above, goes on: "Here I observe that
 " Dr. *Morgan* acknowledges, that Mr. *Bar-*
 " *clay's* Opinion of the Condition of Man
 " in the Fall, consider'd abstractedly from,
 " and without the Grace of Christ, may be,
 " and he thinks that it is, what I have re-
 " presented it to be, in the two Propositions
 " I have express'd it by. Now if this be
 " admitted to be the Case, then it is highly
 " reasonable to suppose, that Mr. *Barclay*
 " express'd this Opinion in that Proposition,
 " where he professedly undertook to treat
 " of that Subject: And if so, then surely I
 " cannot have misrepresented him in my
 " two Propositions, because I only repre-
 " sent him as speaking his own Opinion, set
 " forth in his own Proposition. And here
 " I crave leave to observe, that tho the
 " Doctor's Complaint against me as misre-
 " presenting Mr. *Barclay*, makes up a great
 " part of his Letter, and is every where re-
 " presented

“ presented to my Disadvantage, yet this
 “ Complaint, by his own Acknowledgment,
 “ is perfectly groundless.

“ MR. *Barclay* speaks of Man under a
 “ twofold Consideration : First, as he is in
 “ what we call his Natural Condition, *viz.*
 “ *Man as Man*, or as the natural Seed of
 “ *Adam*, or as he is in the Fall with respect
 “ to his Capacities and Abilities, consider’d
 “ abstractedly from the Grace of Christ, or
 “ any supernatural Influence upon him.
 “ Secondly, he considers Man with respect
 “ to his Capacities and Abilities, when under
 “ a Supernatural Influence, and the enliven-
 “ ing Aid of Jesus Christ. But then he
 “ does not consider Man in this last View
 “ as his State in the Fall, but on the con-
 “ trary, as having something supernatural
 “ afforded him, to restore and recover him
 “ from the Fall. So that the Condition of
 “ Man in the Fall, in Mr. *Barclay*’s Scheme,
 “ is the Natural State and Condition of eve-
 “ ry Man, as he is a *Man*, or the Off-spring
 “ of *Adam*, with respect to his Capacities
 “ and Abilities, at all Times, and in all
 “ Places, consider’d abstractedly from the
 “ Grace of Christ, or any supernatural In-
 “ fluence upon him.

“ DR. *Morgan* indeed, in treating up-
 “ on this Subject, expresses himself differ-
 “ rently

“ rently from Mr. *Barclay*, and speaks of
 “ Man, not what he is, but what he would
 “ have been in the Fall without the Grace
 “ of Christ. Whereas Mr. *Barclay* ex-
 “ presses himself thus: All *Adam's* Poster-
 “ ty, or Mankind both *Jew* and *Gentile*, as
 “ to the First *Adam*, or earthly Man, are
 “ fallen, degenerate, and dead, not *would*
 “ *have been* fallen, degenerate, and dead.
 “ Again, Man therefore as he is in this State
 “ can know nothing a-right, not as *he*
 “ *would have been in another State, he*
 “ *would have known nothing a-right*. Here
 “ we see, that the Condition of Man in the
 “ Fall, is not any chimerical *Hottentot*
 “ *Taboo* State, which Man would have been
 “ in without the Grace of Christ; but it is
 “ the State and Condition of Mankind,
 “ which they are in as they are *barely Men*,
 “ or the Off-spring of *Adam*, consider'd as
 “ such, without any supernatural Influence
 “ upon them.

“ WHETHER by this different way of
 “ speaking, which I find thro' the Doctor's
 “ Letter, he intended to convey to his Rea-
 “ der the same Idea of the Condition of Man
 “ in the Fall, as plainly appears to arise from
 “ Mr. *Barclay's* Words, and which I think
 “ he ought to intend, if he would be inge-
 “ nuous in defence of that Author; or
 “ whether he intended another View of the
 “ Con-

“ Condition of Man in the Fall, than what
 “ Mr. *Barclay* professedly treats of, I know
 “ not, neither am I solicitous about it;
 “ because the Case is not changed by any
 “ wrong Representation which may be gi-
 “ ven of it.

“ M A N being represented in a twofold
 “ View by Mr. *Barclay*, I undertook to ex-
 “ amine his Principles only with respect to
 “ one of those Views, *viz.* Man as he is in
 “ the Fall.”

B U T is this corrupt degenerate State of
 Mankind as fallen in *Adam*, which Mr. *Chubb*
 here undertakes to consider; is this, I say,
 according to *Barclay*, the State of Man *as*
Man, or the human Constitution *as such*?
 This indeed is what Mr. *Chubb* here all along
 supposes and asserts, in direct Opposition to
 Mr. *Barclay*, who every where supposes and
 maintains the quite contrary. What Mr.
Chubb calls human Nature, Man *as Man*,
 or the human Constitution *as such*; Mr.
Barclay every where considers and represents
 as the *Pravity, Corruption*, or Disease of hu-
 man Nature. 'Tis true, he considers this Dis-
 ease of moral Blindness and Impotence as com-
 mon to Men, and as hereditarily propagated
 from *Adam*; and in that Sense he calls it *na-*
tural; and he supposes that this common Dis-
 ease must render all Men equally incapable
 of

of working Righteousness and obtaining Immortality, without that aiding assisting Grace which is vouchsafed to all. And this is only saying, that Men are subject to a certain Disease which must necessarily prove mortal, and cut them off from the Hope of Life Eternal, if they do not apply the proper Remedy ; which being at hand, and in their power, they may make use of, if they please, to the Recovery of their Health and Strength as before. Now supposing moral Impotence to be the Disease, and the supervening assisting Grace of God the only Remedy ; to consider what Mankind are, as abstracting from this remedying, recovering Grace, is to consider what they would and must have been had there been no such Grace vouchsafed them ; and not what they are actually and in Fact, upon the Supposition of sufficient Assistance, which is the present Case. To consider a Company of Captives as abstracting from their Redemption, is to consider them in a State of Bondage, as they must have been had there been no such Redemption : but then supposing them to be actually deliver'd and set free, they cannot still be actually in Bondage ; tho if they will not own or plead their Privilege of Redemption, and comply with reasonable Terms of Obedience for the future, they may be justly given up again into the same State of Captivity as before.

MR. *Barclay* indeed, the better to represent, the Advantages of a divine Assistance, and the Necessity of improving it, frequently considers what Men are as fallen in *Adam*, and as abstracted from Grace, *i. e.* what they must have been without it. This is the Answer which I made to Mr. *Chubb* at first, and which I must still intreat him to accept of, till he can shew its Insufficiency. I did not here therefore alter the Mode of Expression with intent to give the Reader any other or different View of the Case, but to take off the Force of Mr. *Chubb's* Objection, by expressing the same thing in a somewhat less exceptionable way. And this End I suppose may have been answer'd by it.

ONE must be led, by Mr. *Chubb's* way of talking, to conclude, that he supposes that Man *as Man* must be a *moral Agent*, capable of working Righteousness and obtaining Immortality; that this Capacity could not be lost by any common Corruption or Pravity of the human Constitution in *Adam*; and consequently that there can be no need of any such Remedy as the Grace of God; the Disease and Occasion of it, as commonly supposed, are chimerical, and the Remedy needless. If this be not what Mr. *Chubb* aims at, I must profess I cannot at all understand him; but if this be his Meaning, I presume
most

most People will excuse me from considering his farther, and yet conceal'd Evidence for it, till he shall think fit to produce it, and clear up Christianity in his own way. I am sure what he has hitherto said will not serve to prove, That Man *as such*, must be a *moral Agent*, or that moral Agency must enter into the Definition, and make a Part of the nominal Essence of *Man* or *human Creature*. He who would suppose this, must make a new Language, and take Words in a very different Sense from what they had ever been understood in before. But it deserves a very particular Regard here, that Mr. *Chubb* in this whole Argument will needs have it, that what Mr. *Barclay* calls the *natural State of Man*, or the State of Man in the *Fall*, is the State of Man *as Man*, or the Condition of human Nature *as such*. But this is so very gross and visible a Misrepresentation of the Author's Sense, that I cannot but wonder how Mr. *Chubb* could be guilty of it. Every one must see and know, that Mr. *Barclay* by the natural State of Man, means his fallen degenerate State, or the corrupt, distemper'd, and diseased State of human Nature. And therefore if Mr. *Chubb*, in order to consider Man *as Man*, will abstract from all the Aids, Assistances and Influences of Grace upon the Mind; he ought likewise for the same Reason to abstract from all the Temptations, vitious Inclinations, corrupt Affections and Lusts

Lusts of Mankind; for these are no more natural to Man *as Man*, than the other.

SEDUCTION and Assistance, divine Grace and natural Corruption, are both equally extrinſick and non-eſſential to Man *as Man*, or to the human Conſtitution *as ſuch*. But had Mr. *Chubb* fairly made both theſe Abſtractions, as he ought to have done to come at his Man *as Man*, he muſt have gone out of the World for his Subject, or have conſider'd the real actual State and Condition of *no Man*: And this perhaps had been much better, than thus groſſly to have miſtaken, abuſed, and miſrepreſented his Adverſary.

NO Corruption, Vice, or moral Evil, is to be found in *MAN as Man*: Nothing but good Senſe, pure Reaſon, and a wiſe harmonious Compoſition of Faculties, Affections and Paſſions, contrived and intended for the moſt excellent Purpoſes. This Creature therefore can ſtand in no need of Grace, or any divine Aſſiſtance. And this, I hope, may be allow'd as a full Vindication of *Human Nature*: But the Reader muſt judge how far *Mankind*, and *Barclay's Scheme* may be concern'd in it.

BUT here Mr. *Chubb* will ſay, That Grace being a ſupernatural Act of God upon
C the

the Mind, so far as it affects us, it must supersede all human Agency, and leave Men altogether passive under it. To which 'tis sufficient to reply, That Mr. *Barclay* never understands Grace in any such Sense ; but every where supposes and asserts, that the Grace of God may be resisted and rendered of none Effect ; and consequently that Men are left under it intirely free, and to their natural Power of chusing and refusing, whether they will comply with, or resist it. But then, says Mr. *Chubb*, Page 100, if this be so, " I think it will not only follow, that " Man is a *free Creature*, and a *moral* " *Agent*, but also that he is such, antecedent " to, and independent of all supernatural " Influences whether good or evil." A strange Conclusion this, that if Men are made morally free by Grace, or divine Assistance, they must be equally free without it ; nay, free and not free ; at full Liberty, and yet under absolute Subjection, which is what he goes on to affirm, as the unavoidable Consequence of this Principle. But I must own, such is the dullness of my Understanding, that what so *plainly appears* to Mr. *Chubb*, does not appear at all to me. I have shew'd this, and represented the Argument to several Gentlemen of Impartiality and good Sense, who can make as little of it as I, and who therefore conclude that Mr. *Chubb* must be under some Obligation to explain

plain himself farther upon it. He here connects as usual *free Creature* and *moral Agent*, as if these two were inseparable : But he has not made out this inseparable Connection, and perhaps cannot ; and yet, till this be done, Mr. *Chubb's* clear and unavoidable Consequences will never be visible to any body else.

THAT there is no necessary Connection between natural and moral Agency, is evident from the Instances already given, and from many more which might easily be produced. And the Reason is plain ; because a rational Command or Superintendency over our Actions, is necessarily pre-requisite to free moral Agency ; whereas Creatures may be natural Agents without any use of Reason at all, and even without so much as the Capacity, or hypothetical Possibility of it.

THIS Defect of rational Superintendency, may be owing either to the want of the natural Faculty ; or to the want of Ideas and sufficient Data for reasoning ; or, lastly, to the Strength and Violence of the Passions, which where they prevail as to become invincible, so far infatuate, blind, and enslave the Man, and leave his Actions no longer under the Command of Reason. The first of these is the Case of human Idiots, and of the brute Creature, who for

want of the natural Capacity cannot reason at all: The second is the Case of all Men so far as they are invincibly ignorant, and want Ideas: The last is the Case of such, who being under the irresistible Influence of some Passion or Passions, are so far deprived of their moral Agency, or free, rational Superintendency.

MORAL Liberty therefore, and moral Necessity, depend directly and immediately upon the Vincibility or Invincibility of the Passions, in particular Cases; and not upon the bare natural Power of acting, and the natural Use of Reason in general. Any Passion mechanically fix'd upon the Constitution, and which thereby becomes invincible, must suspend the Use of Reason, and destroy the moral Liberty of the Agent so far as it prevails; while in other Matters where the particular Passion does not prevail, the Person may be perfectly free and rational, argue justly upon right Principles, and act as consistently as other Men. This Invincibility of the Passions will pass under different Names, and be variously reckoned and denominated, according to its different Effects and Appearances, and as these are more or less prevalent, or more or less affect the most common and obvious Principles of Sense and Experience. Thus the same thing will be call'd Folly or Madness, Obstinacy
or

or Weakness, invincible Error or wilful Blindness, according to the various Apprehensions Men have of the State and Circumstances of the Person, and the Nature of his Error. If a Man is invincibly persuaded that his Body is made of Wax or Glass; that it will easily melt or pulverize, and takes all imaginable Precautions to prevent the Danger; or if he appears under a necessary invincible Fear of all that are about him, as if every one in sight of him had a Design upon his Life, and waited but for a proper Opportunity to murder him: Every one under these Circumstances will readily pronounce the Man to be mad and out of his Wits, because his Error of Judgment contradicts the common Principles of Sense and Experience. But another, who is alike invincibly persuaded, that Money is the chief Good; that a vast Estate is necessary to secure him from extream Poverty and Want; that the Gratification of the animal Appetites and Passions is the proper Happiness of human Nature; and that abstracting from this there is no essential Difference between Good and Evil: Such an one, because the generality of Mankind act upon the same Principles, is not thought distracted or besides himself, till he comes, upon some little Disappointment, to make away with himself, and then he is presently pronounced *non compos Mentis*.

tis. In both these Cases the Error may be alike invincible, Reason equally perverted, and moral Agency destroy'd, so far as the commanding, governing Passions prevail : But yet the Distemper will not pass under the same Denomination, for the Reason already assign'd. We see that the generality of Mankind maintain, and act upon very gross and absurd Principles concerning the Nature of Religion, the Means of Acceptance with God, and things necessary to be believ'd in order to Salvation ; and if they should thus err in the common Affairs of Life, their Friends would be ready to take care of them, and put them under a proper Method for the Cure of their Disease. But because these Errors are only of a moral Nature, and the Conduct thereupon agreeable to the common Conduct of Mankind ; and because the same Men discover Reason and Penetration enough, and act very consistently in Matters of natural Speculation and secular Business, they are allow'd to be rational and in their right Senses. And I wou'd fain know what other sort of Madness is to be found, in which the Persons affected will not reason right, and talk and act consistently in some things, and where the prevailing Passion, in which their Madness lies, is not concern'd ?

BUT

BUT I am not here going about to prove that Mankind in general are really mad and out of their Wits; tho I think it must be allow'd that they are not far from it. I grant, that their Errors in Judgment and Moral Conduct, how great and prevailing soever, are yet vincible: but then I think that this Vincibility of Error in the Case before us, is owing to the Grace of God, or to that inward Illumination, Conviction, and Representation of moral Truth and Righteousness to the Mind, which God vouchsafes Men under a Dispensation of Grace, in order to awaken their Consideration, fix their Attention, turn the Bent and Biass of their Passions; and thereby enable them to mortify their Lusts, to work Righteousness, and qualify themselves for Eternal Life and Happiness; which otherwise, if left to themselves, and without such supervening assisting Grace, they would not be capable of.

I SUPPOSE therefore that Man, consider'd as fallen in *Adam*, and abstracting from supervening assisting Grace, has lost his Moral Liberty, or the Capacity of working Righteousness; and that Men are deliver'd out of this State of moral Blindness, Infatuation, and Subjection to their Lusts and Passions, by Grace, as the only proper and sufficient Remedy. Upon my supposing
this

this total moral Vassalage, or Subjection to the Lusts and Passions, as a Consequence of the Fall, abstracting from Grace, Mr. *Chubb* remarks, *Pag. 95.* That if this be so, it must follow, that Man is a mere Patient, and no Agent at all. “ A mere Machine, *says* “ *he*, is absolutely subjected to the Power “ of the Agent which acts upon it; and “ one Agent may be absolutely subjected to “ the Power of another, when he has not “ sufficient Strength to repel Force with “ Force: but then in such a case he does not “ act, but is acted upon. — So that if “ Man, as he is in the Fall, according to “ Mr. *Barclay*, and Dr. *Morgan*, is absolutely subjected to the Power of the Devil and his own Lusts; then in that State “ he is not an Agent, but a Patient.” A mere *Machine* is so far from being absolutely subjected to its Lusts and Passions, that ’tis absolutely incapable of any such Subjection at all; and yet this was the only Subjection that I was speaking of and considering. And as for his other Instance of one Agent being over-power’d and compell’d to act, that is, acted upon by the superior Force of another; it has as little to do with the Case in hand as the former. But the Question is, whether *Lusts and Passions*, which are no *Agents* at all, may not so far prevail and become invincible, as to destroy Men’s *Moral Liberty*,

erty, and *Moral Agency*, without affecting their *Natural Liberty*, or *Physical Power of Acting*? This is the only Matter in debate; and if Mr. *Chubb* could have here proved his Point, he need not have thus over-look'd it, and begg'd the Question.

A LIKE kind Remark Mr. *Chubb* bestows upon me, *Page 97.* concerning the Immortality of the Soul. "As to its being the Case, that Man in his *natural Capacity* is not a *Moral Agent*; that his Soul is naturally Mortal, and dies or perishes with the Body, &c. This, I think, is using the Scripture unkindly; because I imagine 'tis out of his Power to shew that there are any such Doctrines contain'd therein. Surely, nothing is more plain and evident in the Scriptures, than that the Work of Grace consists in changing Men from bad to good; and not in turning Brutes, strictly and properly so call'd, into Men." Here I must observe with great Submission, that in my humble Opinion, the Soul of Man is naturally neither mortal nor immortal, but indifferent to either: and whether it shall be mortal or immortal, continue or cease to exist; and whether, during its Existence, it shall remain

D in

in a State of Action, or Inaction, must depend absolutely upon the Will of God concerning it, and the free Dispensation of his Providence and Grace towards Men, and not at all upon the Nature of the Soul. But if Mr. *Chubb* can prove from the Nature of the Soul, that it must necessarily be Immortal, he will very much assist some metaphysical Divines, who have not so well succeeded in this Argument as might be wish'd. But this natural Immortality of the Soul is, it seems, *strictly and properly speaking*, the Difference between Men and Beasts: and if this be so, I doubt that Mr. *Chubb* will strictly and properly find no Difference at all. However, I am very glad that Mr. *Chubb* has found it so *plain and evident in Scripture*, that the *Work of Grace* consists in changing Men from *Bad to Good*. For the case being so, I would here ask him, whether such a Work of Grace be *necessary*, or *not necessary* to this End? If he should say *not necessary*, he will make a fine hand of *Grace*, as contain'd in *Scripture*; and I should then congratulate him upon his Discovery of *needleless or unnecessary Grace*. But if he will allow it to be necessary, this is all that I contend for; since then his *natural Powers*, without *Grace*, will not

not be sufficient; and what then becomes of his *Vindication of Human Nature*? For if Grace be necessary to make Men good, 'tis plain that without it they must be necessarily bad; that is, their Lusts and Passions, their Prejudices and Errors in Matters of Moral Conduct would be invincible.

Mr. Chubb, in his *Two Letters to a Friend*, having every where connected Natural and Moral Agency, as if they had been inseparable: I thought any plain Instances to the contrary might be sufficient to overthrow such a Principle, and all the Consequences of it. 'Tis very plain, that Infants, Idiots, Lunatics, and the brute Creatures are natural Agents, and yet not moral Agents. *Free Creature* therefore, and *moral Agent*, have no such Connection as he every where supposes and takes for granted: But then the want of the rational Faculty, as in some of those Instances, is not the only thing that can destroy moral Agency; for any invincible Error, Prejudice or Passion will do the like, so far as it prevails. And let Men in their *natural Capacity* have their Understandings and Reason ever so strong and clear, and be as wise, consistent, and rational as you please; yet in their moral

Capacity they may be infatuated and inflamed under invincible Error, and subjected to the prevailing over-bearing Imperius of their Lusts and Passions. This, according to Mr. *Barclay*, is the real State of Mankind as fallen in *Adam*, and abstracting from *Grace*, or *Divine Assistance*; without which Men's Errors, Prejudices, and Passions, in Matters of moral Conduct must have been invincible; and by which Grace alone, as now vouchsafed to all, it is, that Men are enabled to mortify and subdue their Lusts, to work Righteousness, and obtain Salvation.

AND indeed, if the Redemption of Mankind by Jesus Christ, the Method of Salvation by a common Mediator, and the Grace of God as dispensed by him, superadd nothing to bare Human Nature, in its present corrupt degenerate State: If Mankind as now fallen, vitiated and deprav'd, have sufficient Strength and Ability to mortify their Lusts, to work Righteousness, and obtain eternal Life without any such divine Aid. If this I say be the Case, I can never expect to understand the New Testament; but must look upon it as one of the most unaccountable and unintelligible Books that ever was written. But Mr. *Chubb*, I believe, by all the
the

the Assistance of Metaphors, Tropes and Figures, will find it a hard Matter to prove, that Christianity in these Points is nothing more than mere natural Deism.

BUT 'tis, I think, somewhat strange, how Mr. *Chubb* should imagine that he is promoting the Cause of Virtue and true Religion in the World; while he is taking Men off from their necessary Trust in, and Dependance upon God for the Aids of his holy Spirit; and teaching them that they need no more Assistance from God to enable them to work Righteousness, and obtain the divine Favour, than if they were only gratifying their Lusts, and pursuing their carnal Interests. This I fear, tho it might be otherwise intended, is the Use that will be made of such Representations of *Human Nature*, by great Numbers among us who have just Wit enough to laugh at *Religion*; and who will be glad to hear of their own *great Abilities*, and how little need they have of any Assistance from God. Man, even at the best, is so poor and helpless a Creature, that one would think the Notion of Assistance necessary to his right Conduct and proper Happiness, should not be thought to destroy his *Liberty*, and his
very

very *Nature*. 'Tis wonderful to me, that they who depend so much upon *Human Assistance*, that they cannot well subsist without it, should think it below them to own the Necessity of *Divine Assistance*, and to depend upon God for it, especially when they have such great Difficulties and mighty Oppositions to encounter in the way of Virtue. But I fear the Ground of this is too often a Doubting or Disbelief of God's particular interposing Providence, in the moral Government of the World: For if there be no such Providence, all Prayer and Dependance upon God, and indeed all Religion must be vain and to no purpose. I have no Design here to impute this to Mr. Chubb; for I do not believe it of him: but this I am sure lies at the bottom of the Scheme, with a great many who cannot reconcile *Divine Assistance* with *Human Liberty*; and who therefore look upon *Grace* as an Invasion upon the Province of *Nature*.

BUT Mr. Chubb's most comprehensive Remark, in which he has discover'd his whole Strength at once, is in *Page 97*. "As
 " to its being the Doctor's Opinion, that it
 " is not contrary to the Constitution of
 " Human Nature, that Men should be
 " Brutes and not moral Agents; in this I
 " can

“ can scarce believe him. That Men may
 “ neglect, as well as abuse their Faculties,
 “ and so live in a way that is unworthy of
 “ and below their Reason, is easy to be
 “ conceiv’d; and is, I think, the Case of
 “ the *Hottentots*. But that a Man so well
 “ acquainted with the Human Constitution,
 “ as Dr. *Morgan* may reasonably be suppo-
 “ sed to be, can think that Brutality, and
 “ not moral Agency, may be the *natural*
 “ *Result* of the *Constitution of Men*, when
 “ that Constitution has not suffer’d any In-
 “ jury by any Accident that may attend it;
 “ this is what I am doubtful of.” In which
 Paragraph, one may find almost as many
 Mistakes and Misrepresentations as there
 are Lines. For,

First, ’TIS here suppos’d, that there
 can be no Medium between *Moral Agency*,
 and *Brutality*, or that Men cannot in their
moral Capacity be blinded, enslaved, and
 subjected to the Power and Influence of
 their Lusts and Passions, without losing the
 natural Faculty of Reason, and being turn’d
 strictly and properly into Brutes; whereas
 the contrary is evident both from Reason and
 Experience.

Secondly, ’TIS here suppos’d, that
 the moral Vassalage and Subjection of Man,
 confi-

considered as fallen in *Adam*, and abstracting from intervening Grace, is the proper Constitution of human Nature, or the State of Man *as Man*. Whereas Mr. *Barclay*, and all others who talk of it, suppose this to be the corrupt, diseased State of Man, and consider Grace as the proper Remedy, or as the Restitution of human Nature to its proper Original and genuine Capacity, Strength and Liberty.

Thirdly, 'TIS here put upon me, as a Supposition or Principle of mine, That Brutality itself, in Opposition to moral Agency, may be the proper Result of the human Constitution, when that Constitution has not suffer'd any Injury, by any Accident that may attend it. But Mr. *Chubb*, upon the least Reflection, must needs be sensible that I have made no such Supposition, either in Whole or in Part; and that he might as well have charg'd me with any other mere Invention of his own.

Fourthly, 'TIS here farther supposed and imply'd, That to maintain the Necessity of Grace, or divine Assistance, in order to Man's free moral Agency and Righteousness, is to destroy the natural Liberty and Agency

Agency of Men, and to turn him into a mere Sufferer, or passive Recipient of the Actions and Operations of another. But as Mr. *Chubb* has not proved this, and, as I persuade my self, cannot possibly prove it, I am sorry to see how stiffly he insists upon it, and how loth he is to give it up.

Lastly, 'TIS here, and all along supposed, that the Instances of Idiocy, Lunacy, the Case of the *Hottentots*, &c. were brought by me as parallel and exact Representations of the general Case of Man's Fall in *Adam*, and the moral Blindness, Infatuation, and Impotence succeeding thereupon, and which must have been invincible, had it not been for supervening, assisting Grace. Upon this Occasion he affects to appear in triumph; as if I maintain'd, That Mankind in *Adam* lost the Capacity of *natural Reason* it self, and were restored to it again under a Dispensation of Grace by Jesus Christ; and consequently, that our common Redemption consists in being deliver'd from a State of Idiocy or Lunacy, and restor'd to the free Use and Exercise of *natural Reason* by the *Grace of God*. This Thought, I suppose, he indulged for the pleasantness of it, and that he might seem to give himself some Advantage; for otherwise I cannot conceive the least Ground or Reason he had for it. As Mr. *Chubb* had every

E

where

where connected natural and moral Agency as things inseparable in their own Nature, I thought any particular plain Instances to the contrary might be sufficient to destroy his general Principle. And I cannot help being still of the same Opinion, and must wait for his farther Reasons for my Conviction.

THE truth is, That Mr. Chubb's main Principle of *natural Liberty*, or *active Power*, is so far from being necessarily connected with *moral Liberty*, that it is consistent with *moral Necessity* universally, and in all Cases: And it does not appear from what he has hitherto advanced, that there is any such Thing in Nature as a *moral Agent*, or an *accountable Creature*. I believe indeed, that Man in his present State is a moral Agent, or accountable Creature, in Consequence of *Grace* or *divine Assistance*, by which his moral Errors, Prejudices, and corrupt Affections are now vincible, if he will improve this Grace by a right Use of his natural Liberty. But that Man in his present State, consider'd as fallen in *Adam*, and abstracting from assisting Grace, is *morally Free*, and capable of working Righteousness, as a necessary Consequence of his *natural Liberty* or *active Power*; this is what I deny, and the very Point which lies upon Mr. Chubb to prove.

THUS,

THUS, Sir, I have consider'd Mr. Chubb's Remarks, so far as I thought my self concern'd in them, in Defence of Mr. Barclay's Scheme, and the common Principles of Christianity. I know he is a Man of too much Sense and Candour to be displeased at it, if I should have different Apprehensions from him, concerning the Nature and Design of the Christian Religion. But if he can shew, that I have maintain'd any thing as a Christian Principle, that is either contrary to Reason, or not consistent with Scripture, I shall readily give it up, and think my self obliged to him for better Information. I cannot indeed persuade my self, that Christianity is nothing but natural Deism, set in a wrong Light, and render'd unintelligible by a strange Heap of Metaphors and figurative Expressions, which must at last with great pains and difficulty be explain'd away, and reduced to Principles that might much better have been understood without any such Revelation. I cannot but think, that the Doctrines concerning Man's Fall and Recovery, the Universality and Necessity of Grace, the Obligation of a constant uniform Trust in and Dependance upon God, for his farther continued Assistance, in order to our continued Growth and Confirmation in a State of Virtue and True Religion, as the Reward of our Faith, Hope, and Diligence: I cannot, I say, but apprehend

prehend those Doctrines to be of great Consequence to Christians, and to Mankind in general, and which ought not therefore to be easily given up. To maintain that Man *as Man* is morally Free; that this moral Liberty cannot be lost by any Strength or Prevalency of his corrupt Affections and Lusts; and consequently, that no Aids of Grace or Assistance from God can be necessary to enable Men to mortify their Lusts, to work Righteousness, and obtain the Divine Favour; this seems to me an odd Method of explaining Scripture, and no very likely way to make Men wiser and better.

I SHALL only add, that if Mr. *Chubb* had writ against any thing peculiar to Mr. *Barclay* and the Quakers, I should have left that People to have defended their own Peculiarities, upon their own Principles, as well as they could. But since he has opposed *Barclay* in a Point that I take to be a plain Christian Doctrine, equally affecting all Christians in general, no body can blame me for defending him, so far as I thought it a Defence of Christianity it self. I am, SIR,

Your Obedient

Humble Servant,

Bristol, Sept.
16, 1727.

T. M.

F I N I S.